

JOURNAL OF THE SOCIETY OF ORIENTAL RESEARCH

EDITED BY JOHN A. MAYNARD, NEW YORK CITY

WITH THE COLLABORATION OF HARRY M. HYATT

FOUNDED BY SAMUEL A. B. MERCER

PROFESSOR OF SEMITIC LANGUAGES AND EGYPTOLOGY, TRINITY COLLEGE
IN THE UNIVERSITY OF TORONTO, CANADA

Volume XV

JULY-NOVEMBER, 1931

Numbers 3-4

EDITORIAL NOTE

BEGINNING January 1932, the editor of the Journal of the Society of Oriental Research will again be Professor Samuel A. B. Mercer, Ph.D., Trinity College in the University of Toronto, Canada.

Dr. John A. Maynard, who had assumed the editorship on account of Dr. Mercer's absence and expeditions to Abyssinia, ceases with this number to have the complete charge of the journal.

His Majesty the Emperor of Abyssinia has granted to Dr. Mercer the decoration of the Order of the Trinity, fourth class.

Subscriptions and articles should again be sent to Professor Mercer.

LIVRES JOURNAUX ET GRANDS LIVRES DANS LA COMPTABILITÉ DE LA TROISIÈME DYNASTIE D'UR

Par C. FOSSEY, Paris

Les pièces comptables que nous a léguées la troisième dynastie d'Ur peuvent, à un certain point de vue, se diviser en deux catégories. Les unes, de format réduit, parfois minuscule, notent une seule opération, recette ou dépense, entrée ou sortie de denrées diverses ou de bestiaux; elles représentent assez exactement nos livres journaux ou brouillards, où les opérations sont inscrites pêle-mêle, mieux encore les fiches remises par les employés au caissier pour l'établissement ou le contrôle de ces journaux. Les autres, de format plus grand, pouvant atteindre jusqu'à $26,5 \times 15$ (TU. 94) centimètres, le plus souvent divisées en colonnes, enregistrent toutes les opérations de même nature, effectuées pendant une durée qui peut atteindre plusieurs années; elles sont comme les pages d'un grand livre, affectées aux comptes de tels et tels individus. Les tablettes de la seconde catégorie étaient rédigées d'après celles de la première, dont elles n'étaient qu'une compilation méthodique. On peut l'affirmer sans grand risque; mais il n'en est pas moins intéressant de le prouver pièces en mains. Malgré l'éparpillement des textes, répartis entre les musées d'Europe et d'Amérique et trop souvent publiés dans le plus grand désordre, je puis signaler un rapprochement décisif entre deux tablettes de Dréhem.

La première est conservée au Louvre, sous le numéro 5594 et a été publiée par Genouillac, *Tablettes de Dréhem*, pl. XLIV; elle mesure 50 millimètres sur 35. La seconde, conservée au British Museum, sous le numéro 103412, a été publiée par L. W. King, CT. XXXII, pl. 10-11; c'est une tablette à 3 colonnes, face et revers; les dimensions ne sont pas indiquées.

BM. 103412, III, 22-26

Louvre 5594

1 sil ^aEn-lil1 sil ^aEn-lil1 sil ^aNin-lil1 sil ^aNin-lilmaš-tur ға-šu-dū maškim¹maš-tur ға-šu-dū maškim¹šag mu-ar(a)²-ra-tašag mu-ar(a)²-ra-ta

ud XX-kam

ud XX-kam

ib.: VI, 8-10

ki Ab-ba-šag-ga-ta ba-zi

ki Ab-ba-šag-ga-ta ba-zi

itu ezen me-ki-gal

itu ezen me-ki-gal

mu Ša-aš-ru^{ki} ba-ḫulmu Ša-aš-ru^{ki} ba-ḫul

BM. 103412 est le compte des dépenses faites par *Ab-ba-šag-ga* pendant le mois de *ezen me-ki-gal*, année de la destruction de *Šašru*, comme l'indique la formule finale. Ce compte comprend :

- 1° Treize sections donnant le détail et le total journaliers des dépenses de bétail faites le 1, le 3, le 4, le 5, le 7, le 11, le 13, le 15, le 20, le 21, le 24, le 25, le 27 du mois, avec les noms des bénéficiaires (dieux, déesses, fonctionnaires, etc.) et du pointeur.
- 2° La récapitulation des dépenses faite quatre fois sous des rubriques de plus en plus générales : a) Les bestiaux sont groupés en seize postes répartis en deux catégories : dépenses du roi (*zi-ga lugal*), trois postes, et dons du roi (*nig-ba lugal*), treize postes (col. V, 1-18). b) Le bétail est groupé en six postes : moutons gras, chevreaux gras, moutons, chevreaux, chèvres, gazelles. c) Le bétail est réparti entre quatre postes : moutons, chevreaux, chèvres, gazelles. d) Le bétail est réparti en deux postes : moutons et chèvres, gazelles. La première récapitulation est introduite par la formule *šu-nigin* ; la deuxième par la formule *šu-nigin* ; la troisième par la formule *nigin-ba* ; la quatrième par la formule *nigin-ba*.
- 3° Le total général, 119, exprimé par un simple chiffre au milieu d'un espace blanc.
- 4° La formule finale : « Dépenses de *Ab-ba-šag-ga*, mois de *ezen me-ki-gal*, année de la destruction de *Šašru*.

¹ *maškim* semble désigner le plus souvent un employé ou un fonctionnaire sédentaire, préposé à une surveillance ou à un contrôle, un magasinier, par exemple, pointant les sorties de marchandises. L'équivalent accadien, *rabišu*, a aussi le sens de « planton ». Cf. *rabišu abullišu*, K. 2619. I. 6 (BA. II, 477); *itu rabišu biu*. III R. 66, obv. III, 30.

² Je lis *ar(a)*. Br. 4850, à cause du complément phonétique *ra*. La traduction « offrande » n'est confirmée par aucun équivalent accadien mais elle paraît convenir dans beaucoup de cas.

A la neuvième dépense, celle du vingtième jour (col. III, 22-26), est exactement celle qui est notée dans Louvre 5594, et exprimée dans les mêmes termes. La transcription des deux textes en fera apparaître l'identité :

Un agneau pour *Enlil*,
 Un agneau pour *Ninlil*,
Maštur, la *ka-šu-dū*, pointeur.
 (pris) sur les offrandes,
 le vingtième jour,
 par *Abba-šagga*,
 ont été dépensés.
 Mois *ezen me-ki-gal*,
 Année de la destruction de *Šašru*.

Les différences, bien légères, qu'on peut noter sont :

- 1° Dans la tablette du Louvre, le chiffre total des dépenses du vingtième jour est placé sur la tranche, suivant un usage particulièrement fréquent dans les petites tablettes de Dréhem. Dans le compte mensuel du British Museum, ce total quotidien est placé avant la date.
- 2° Les noms de l'auteur de la dépense, du mois et de l'année, qui étaient nécessairement portés sur chaque fiche journalière n'ont été indiqués qu'une seule fois, à la fin du compte mensuel.

Il est donc évident que le compte récapitulatif du British Museum a été dressé au moyen de treize fiches dont l'une est la tablette conservée au Louvre.

Une comparaison méthodique des textes publiés permettrait sans doute d'établir d'autres rapprochements du même genre.

ASSYRIAN PRESCRIPTIONS FOR ULCERS OR SIMILAR AFFECTIONS

By R. CAMPBELL THOMPSON, Oxford

THE following are translations of cuneiform texts dealing with ulcers or similar affections published in my *Assyrian Medical Texts*:¹

No. 213. *AM.* 7, 4 (K. 6653) + *AM.* 78, 7 (K. 8990) + *AM.* 42, 3 (Rm. II, 323).

Col. I. (Here is *AM.* 7, 4.)

For *i-sir-ma* (l. 5), cf. *i-si-ir-ma* (l. 13).

For ... *mê kasî i-ša-hat*, see No. 127, *AM.* 61, 2, 10 (*RA.* 1929, 87). The third paragraph, l. 9, runs "... of the sick man holds water, anoint with oil."

15. ... pomegranate, seed of **Arnoglosson*, ... seed of **Solanum*, the plant *gânu*,² thou shalt bray, ...: a crab³ thou shalt reduce, bray, anoint in oil; ... thou shalt bray, in water knead, bind on.

19. [If a man's ...] is full of pustules,⁴ thou shalt bray **Ammi*, **Solanum*, ... thou shalt rub [the place (?) until] the blood exudes,⁵ thou shalt reduce fine-ground flour, bray (it), apply, (and) anoint [the place] with oil of cedar.

¹ Abbreviations: *AH.*, my *Assyrian Herbal*; *AM.*, my *Assyrian Medical Texts*; *CT.*, *Cuneiform Texts from Babylonian Tablets*; *JRAS.*, *Journal of the Royal Asiatic Society*; *KAR.*, Ebeling, *Keilschifte aus Assur Religiösen Inhalts*; *PRSM.*, *Proc. of the Royal Society of Medicine*; *RA.*, *Revue d'Assyriologie*; *SAL.*, Meissner, *Seltene Assy. Ideogr.*; *ZA.*, *Zeitschrift f. Assyriologie*.

² *AH.* 194, written without determinative.

³ [*ŠA.IM* + *KA*].*NA.HA*, see *JRAS.* 1929, 804.

⁴ [*U.BU*].*BU.UL*; see Ebeling, *Archiv f. Gesch. d. Med.*, XIII, 130, 22; XIV, 36, 13. Cf. *CT.* XXXVII, 40, K. 2952, 4, "When his mouth *UD BU.BU.UL malî* (is full of ulcers?), and his saliva..."

⁵ [*Adi*] *dâmu ušûni (ni) takar*. Cf. *PRSM.* 1924, 18, n. 2, and for a parallel text *AM.* 43, I, ii, 5.

(Here is *AM.* 42, 3.)

22. [If a man's body] is full of uncleanness,⁶ [thou shalt bray] **Ammi*, powder of cedar, ..., set (it) out [under the stars]: for three days he (it) shall not see the sun: [on the fourth day (?)] he shall recover.

[If ditto], thou shalt bray ..., mix in refined oil, set out under the stars, ... reduce, bray, spread, and he shall recover.

[If ditto], ... [in] cedar oil thou shalt mix, anoint his body, and he shall recover.

[If ditto], ... thou shalt mix, anoint his body, and he shall recover.

[If ditto], ... in cedar oil thou shalt mix, anoint his body, and he shall recover.

[If ditto], ... in cedar oil thou shalt mix, anoint his body ..., knead ... in beer yeast, [leave it (?)] until it is dry, spread...

Col. II. (*AM.* 7, 4, beginnings of about seven paragraphs. Then follows *AM.* 78, 7, l. 1, corresponding with l. 22 of *AM.* 7, 4.)

1. [If ... and] pain affects him, it is the Hand of Ishtar... Thou shalt pound Epsom salts⁷ (and) chamomile, [knead (them)]⁸ in rose-water, [apply, and he shall recover].

4. [If] then is a red swelling on the man's body ... it is the Hand of Sin. A tabu⁹ has fallen upon him: the Hand of Ishtar... Thou shalt pound Epsom salts (and) chamomile, [knead (them)] in rose-water, [apply, and he shall recover].

7. If ditto, thou shalt pound Epsom salts which the heat of the day has encrusted(?),¹⁰ [knead] in [rose-water, apply, and he shall recover].

8. If there is a white swelling on the man's body, it is the Hand of Shamash: the hair of (or, a cloth) ... turmeric, sumach thou shalt bray together, mix in curd, [apply, and he shall recover].

10. (and) *Lolium* ... on a cloth thou shalt spread (them), bind on him, [and he shall recover].

⁶ [*Lu*]²-*ta*, some disease.

⁷ See *RA.* 1929, 63, n. 3: *PRSM.* 1926, 54.

⁸ For this restoration see *CT.* XXIII, 30-31, *passim*.

⁹ *NAM.NE.SUB.*

¹⁰ See *RA.* 1929, 50.

Col. IV. (Reverse of *AM.* 42, 3, *Rm.* II, 323.)

1. (End of an interlinear incantation)... May his [sickne]ss¹¹ [fly away] like a bird, may his disease he poured out like..., may the door of its midst which drinketh not water be healed;¹¹ may this man be clear as the day; may... remove(?) the net and may his savouring water..., may [this] man be clean...

No. 214. *AM.* 9, 3 (K. 10530). (A mutilated fragment of the same kind, of some disease "coming out on the man's body" so that "his ... hurts him.")

No. 215. *AM.* 44, 1 (K. 7815) + *AM.* 27, 6 (K. 10524). (Here is *AM.* 27, 6.)

1. [If such and such happens] ... its name is ... *ar*(?) - *nu*, it is the Hand of the god ... [If such and such], it is the Hand of Nin-geštin-anna; he will utter no sound.¹² When the sickness [does such and such] (and) ... continues, he will die, he will utter no sound; when the sickness [does such and such] for his recovery¹³ he will utter a sound. For his life, mustard (and) ... [thou shalt take], bray these drugs together in the fat of the kidney of a sheep ... thou shalt mix in a small copper pan, spread on a skin of the back, [and bind on].

7. If ditto, shoots of Elul,¹⁴ shoots of Tishri, shoots of, a ... of the field, wheaten flour, -*me-e*, a bunch(?) of ... which(?) thou hast not bound together a lizard of the house,¹⁵ [these] eight drugs ... with cedar-blood thou shalt anoint, spread on the sick place a[nd he shall recover].

11. ... [*maš*]-*ka-di*, leek-seed ...

13. (l. 2 of *AM.* 44, I, ii) together thou shalt bray, in wine of cattle (*v.* rose-water) thou shalt mix (them), anoint him (therewith) [and he shall recover].

¹¹ If this is the sense, it refers to this door of the boil (swelling), which, although it is a "mouth," is not one which performs the functions of a mouth. Similarly in ll. 6-7 the "net" must have some ulterior significance. But the translation is uncertain.

¹² *ki-ba la išakan (an)*. Cf. *AM.*, 44, I, 11, 5 (= l. 16). *DUG-GA išakan (an)*. For other instances see Muss-Arnoldt, 904. The exact sense here is uncertain; does it mean that the man feels little or no inconvenience and so makes no complaint to a physician?

¹³ That is, if he is going to recover?

¹⁴ Cf. *CT.* XIV, 26, K. 8828, 9.

¹⁵ The text is not good and it is possible, after re-examination, that it is *ša*(?) *a-na a-ba-miš NU te-si-ir zu*(?) - *ri*(?) - *rat ap-ti*.

14. If the same sickness, the hollow therein having for a long time been full of sores, its sores [being visible] upon¹⁶ [it] and it continues, male "*lamšat ḫilāti*"¹⁷ is its name: (it is caused by) the dust of his house, or an attack of Pabilsag he utters a sound (of complaint). For his recovery thou shalt ...¹⁸ the (seat of) this sickness with a lancet: cinnabar, female¹⁹ lapis, *Lolium*, roses roasted, potash,²⁰ yellow sulphur,²¹ calcined gypsum, ash of an oven, *dišu* grass, these nine drugs together thou shalt pound, apply to the affected place, [and he shall recover].

¹⁶ Read *ullanumma hariš libbašu malé^{vi} mali malé^{vi}-šu*.

¹⁷ "Fly of sores (?)": *ḫilāti* may be akin to *ḫalū* (= *umšatu šalimtu* "dark sore," Ehelolf-Meissner, *ZA* 1923, 32), occurring *CT*. XXVII, 18, 10, and XXVIII, 1, 7, of a head full of *ḫalé*. Perhaps *ŠAG.U.A.ŠUB* = *ḫi-lu-u* and *ŠAG.U.A.ŠUB.BA* = *mar uk-ki-tim* "son of a scab (?)" (*ukkitu*, bye-form (?) of *ikkitu* "itch" or "scab" *PRSM*. 1924, 2, no. 5), Genouillac, *RA* 1913, 78.

¹⁸ *maruštu šatu ina naglapi te-ni* (or *ir*) ... Cf. next paragraph.

¹⁹ Re-examined on tablet: uncertain, but not *A* or *SIG*.

²⁰ *IM.TIG.GAR.RIN.NA*, *RA* 1929, 63.

²¹ *UH nari*. In the face of *JRAS*. 1924, 454, 12 ff.

KI.A.AN.ID *UH.AN.ID* = *kibrit nāri aruḫtum*,
KI.A.AN.ID *A.GAR.AN.ID* = *kibrit nāri šalindu*,
KI.A.AN.ID *BA.BA.ZA.AN.ID* = *kibrit nāri piṣitum*,

it would be hard to see in this anything except this yellow sulphur. *KI.A.AN.ID* by itself in medicine is a general word for sulphur, its Assyrian equivalent *kibir nāri* "bank of the river" (which becomes *kibritu*), having been taken over in Arabic as كبريت (*PRSM*. 1924, 2): it can be made more definite as "white and black" sulphur (*AM*. 2, 1, 15). At the same time, although *KI.A.AN.ID* has a definite medical use as "sulphur" (*AM*. 1, 2, 8, to be brayed alone in cedar oil for scabies), it need not necessarily be so, e.g., *KAR*. 61, 11 ff. where the text prescribes a figure of *IM.KI.A.AN.ID* "clay from the bank of a river," not "clay (and) sulphur," the latter being an unsatisfactory component for making a figure with another substance such as clay, which is soluble in water.

We may, therefore, accept *KI.A.AN.ID* both as a special meaning "sulphur" for the substance from "the bank of the river," which in *JRAS*. 1924 quoted above, acts as a determinative, and we have now to explain "yellow, black, white, bank of the river."

While in Mosul this last winter I bought several drugs from an old Hebrew pharmacoplist, among which were both black and yellow sulphur, both obtained locally, the former (*kebrūt aswad*) said to come from Hammam Ali, and used externally, the latter from 'Ain Kebrūt, to be drunk. Now since *KI.A.AN.ID* is not only used as "sulphur" by itself in *AM*. but also frequently with *UH.AN.ID* (e.g. *AM*. 29, 1, 3: 92, 4, 8, &c.) it must be a distinct form of sulphur (in spite of its being the general word which includes both "black" and "white" varieties).

Since there is every reason to suppose that *UH.AN.ID* is the "yellow" kind, *KI.A.AN.ID* must be more definitely the "black" kind, when used alone. *UH.AN.ID* is used with other drugs in fumigations (*AM*. 70, 3, 1: 99, 3, r. 10, &c.), in unguents

19. If the same sickness does not hurt him, the surface of its flesh being also undisturbed,²² its blood and p[us] ... it increases²³ and continues, "female *lamṣat ḫilâti*" is its name: (it is caused by) the dust of [his house, or] an attack of Maštabba:²⁴ he utters a sound (of complaint). For his recovery this (seat of) sickness [with a lancet (?)] thou shalt lance it: calcined gypsum (and) ash of an oven thou shalt pound, sift: the mineral *erû* ... thou shalt reduce, bray, apply to the surface of the sickness, bind it on. When it is in a bone ... thou shalt cut round about,²⁵ remove it and [he shall recover].
-
25. If a man is sick of *lamṣat ḫilâti*, and it spreads widely²⁶ for his recovery thou shalt take ..., with maple-seed, *Nigella*, *pinsur*-plant, ... thou shalt mix in the suet of the kidney of a bull: thou shalt expose²⁷ (it) for a long time to a fire, (apply) to the sick place [and he shall recover].
-

(*AM.* 19, 6, 2 : 93, 1, 3, &c.) and other applications (*AM.* 4, 6, 4 : 103, 1, 15, esp. alone in oil for eyes, *KAR.* 202, 14), less commonly drunk (cf. *AM.* 32, 1, 6 (?) : 45, 2, 8). Its meaning "saliva, phlegm, of the river" as a yellow deposit is unintelligible. (It is probable that *imat ilunari*, *KAR.* 156, obv. 45 and rev. 39 is the same word.) Clearly it must be the yellow sulphur, as opposed to the black (and not "borax" as I had hitherto thought). In *CT.* XXXVII, ii, 34-35 "bank of the Tigris" *ki[britu]* "sulphur": "bank of the Euphrates" *Uḫ[nari]*, presumably the yellow sulphur, but the distinction between the two rivers is not easily explicable. This and *CT.* XXXVII, III, II allow us to restore *CT.* XIV, 9, rev. III, 4-6

[<i>KI.A.AN</i>]. <i>ID</i> . <i>ḪAL</i> . <i>[ḪAL]</i>	= <i>KI.A.AN.ID</i>
[<i>KI.A.AN.I</i>]. <i>D</i> . <i>[A.RAD]</i>	= <i>Uḫ.AN.ID</i>
[<i>IM.TIG.EN.NA</i>]	= <i>ḫa-a-pu</i>

(See *AH.* 257 ff.)

A.GAR.GAR.AN.ID as "black bank of the river" must, from its colour and smell, represent its meaning "dung of the river" as "bitumen." It occurs in a prescription for a fumigation along with *BA.BA.ZA.AN.ID* and *Uḫ.AN.ID* (*AM.* 70, 3, 1).

BA.BA.ZA.AN.ID "pollution (emission) of the river," a white substance, is difficult. It can hardly be magnesite (cf. Stapleton, *Memoirs of the Asiatic Soc. of Bengal*, VIII, No. 6, 321, *maghnisiyā*, various dark earthy minerals). It is used in fumigations (*AM.* 70, 3, 1), poultices (*AM.* 52, 3, 7), and is drunk (*KAR.* 194, IV, 37), but is not common.

²² *šakin*, presumably in its (possible) meaning "be, dwell at rest," as can be suggested from the Hebrew *šakan* "dwell, esp. in security," and Syriac *šakken* "pacify."

²³ *šurdu*, from *ridû*, II, 1 "add," but uncertain.

²⁴ See *RA.* 1929, 70, n. 2.

²⁵ *Bat-te ta-šar-ri-im*, better than *tapite* "thou shalt open." But see *CT.* XXIII, 16, 17.

²⁶ *MA.GAL a-li-kat* (or "continues for a long time").

²⁷ *Lit.* "Show."

28. If sickness comes out on a man's body, it exuding blood, ... *usa*-beer, fruit of poppy together thou shalt bray, mix, [spread on] a skin, [bind on, and he shall recover].
-
30. [If sick]ness comes forth on a man's body, full of pus²⁸ ... wheaten flour in beer yeast [thou shalt bind on and he shall recover].
-
32. [If sickness] ... full, it itches (?)²⁹ and ... *Lolium*...
-

No. 216. *AM.* 31, 7 (K. 9563).

5. [If a man] is ... are full of blood³⁰ ... thou shalt put *gulgulla*-plant thereon in beer (?) ... the plant *LAL* (and) sweet beer thou shalt ...,³¹ and ... [If the ulcer (?)] leaves [the skin (?)] as it were a swelling,³² thou shalt [feel (?) it] with thy forefinger, [and] if a living pustule lies beneath [it],³³ thou shalt apply wool (thereto): on the second day potash (?) ..., *Vitex*, *Crataegus Azarolus* (?), seed of *keuru* *Lolium* ..., tops (juice) of acacia, tops (juice) of mandrake, in *alappanu*-beer ... for three days thou shalt heat in an oven, [take out and apply]: *kašallu*-plant thou shalt bray, in sweet oil [thou shalt mix, apply]: pine-turpentine, fir-turpentine (?) ... *Artemisia* ... [thou shalt apply]...
-

No. 217. *Am.* 52, 3 (82-3-23, 34).

2. ... [in suet of the] left kidney of a male sheep thou shalt mix, [spread on a skin, bind on, and he shall recover].
-
3. [If ditt]o, fir-turpentine, prine-turpentine, *galbanum ... husks (?), of *barley,³⁴ *lidruša*-plant, these eight drugs together thou shalt bray, in ... in a small copper pan thou shalt mix, spread on a skin of the back, [bind on, and he shall recover].
-
6. If ditto, pine-turpentine, sumach, pistachio, vinegar, ... vetches, these seven drugs in a small copper pan as a mixture thou shalt mix, on a skin [of the back thou shalt spread, bind on and he shall recover].
-

²⁸ Read *malitu* (*tu*) *šarki*.

²⁹ *ik-ki-ka-m* [*a*].

³⁰ This is the variant for *nu-uš-ša* ...

³¹ *tušabbašu*, hardly "let him have his fill."

³² *kima um-me-di u-māš-ši-ra. ummedu* from *emedu*, "stand up": cf. *AM.* 52, 3, 12 (No. 217), and *SAL* 5750.

³³ *enuma (ana) U.BU.BU.UL.TI.LA KU* (*uššab*) *ina KI.ta*. [*šū*], hazardous.

³⁴ [*U*]š *ŠE* + *BAR* + *ŠE*, see *RA.* 1929, 51, n. 1.

9. If ditto, the salve therefor: *LAL*-plant, drug of *LAL*-plant, ..., *Nigella*, water from a scorpion, an *anzuzu*,³⁵ [these] six [drugs thou shalt bray], mix in cedar-blood, [spread on a skin, bind on, and he shall recover].

12. If sickness comes out on a man's body like a swelling³⁶... the sickness is hot, cold ... he holds not...

No. 218. *AM.* 70, 1 (K. 10831). (Mutilated text of similar receipts for sickness coming out on the body.)

No. 219. *AM.* 84, 4 (5976).

(Col. I, remains of receipts presenting one *ka* of cummin, curd, &c., on a linen bandage: some part of a black snake, &c., with honey, on a linen bandage.)

Col. II.

2. (The disease) seizeth on the man whose god ... it, hath set all his body ... all his body kindleth fire.

The man [moa]neth³⁷ ... the maiden [sorroweth], Sin se[eth?] ...

Enlil ... Maḥ ... Sin openeth his [mou]th and saith to Enlil, Maḥ ...

"Put away³⁸ in the land the poison³⁹ from man[kind]: We have bou[nd] death (and) life [together].

All poisons (O) Anu [thou (?) knowest] the body of God and man it (?) seizeth, which in the flesh..."

[Enli]l and Maḥ hea[ring (this)], ... Ea and Maḥ *sa-as-su*... Their... life of ..., healing (?) ... of life...

³⁵ An animal of the lower orders, preceding the chameleleon in *CT.* XIV, 2, K. 72, 2, 11, 31, cf. *SAI.* 8093. It has a foot, *CT.* XIV, 42, K. 4163, 3. Cf. Hunger, *Tieromina*, 150.

³⁶ *um*-[*me-di*], see No. 216, 8 (*AM.* 31, 7).

³⁷ [*i-dam*]-*mu-um*.

³⁸ *niš-ku-um-ma*.

³⁹ *simmu*: cf. *PRSM.* 1924, n. 4, where I am now inclined to think that I am wrong, and that *simmu* should be "poison."

THE ATEN HYMNS

By J. R. TOWERS, Manchester

THE title "Aten Hymns" which has become attached to certain inscriptions found at Tel el-Amarna (the city of Akhenaten) does not describe exactly what these compositions are.

They are found in various long and short forms in the tombs, and should not be looked upon as complete compositions.

They are manifestly the "echo" of something else. It is maintained that there was *once* a "Hymn of the Aten," which is probably that referred to in the Tomb of Huya as "the written lore of Aten"—but we do not possess this composition now. All we appear to possess is a series of loosely joined quotations or "echoes" from the original composition.

It is a great pity that the original has apparently perished, for it must have been a writing of great beauty, since the muddled and incomplete versions which have survived, still display a simple honest beauty which is most striking. In these verses it is claimed that more advanced ideas are not read into the words than those which the originals convey.

The originals found at Tel el-Amarna are products of that famous "Amarna period," and in these compositions, we are given some insight into the mentality of that extraordinary monarch Amenophis IV (Akhenaten), who strove to attain to an ideal, which at that age seemed impossible.

The symbol which represented the god of this religious movement was called "aten" and in this poem, the word has been translated "Lord."

THE HYMN OF AKHENATEN

- (1) How beauteous oh Lord is the sight of thy dawning,
Creator and well spring of life:
Now rising with light on the wings of the morning,
The land with thy beauty is rife:
Yea, thou Lord art great and exalted and shining,
Oh wonderful giver of life.

- (2) Thy bright beams encompass all countries created,
To all things thy life-gift they bring,
Their wants through thy bounty, thy creatures are sated¹
The day from thy footsteps doth spring.
- (3) Thou settest at even, in far western heaven,
The earth is in night like the dead:
To dwellings departed for slumber are all men,
With eyes fast closed now rests each head.
- (4) From lair seeking rapine, the lion comes prowling,
And serpent with venomous bite,
The earth is all silent, and darkness is reigning,
To rest he is set in the night.
- (5) How bright is the earth, when from east thou arisest,
And shinest as Lord by the day:
The darkness is banished, o'er "Two Lands" thou shinest²
Festivity comes with thy ray.
- (6) The Two Lands awake, on their feet now upstanding,
Erect, by thee raised from the earth,
With limbs bathed and clothed, their Great Lord adoring,
Men pass even now to their work.
- (7) The marsh fowls are wading, in air birds are flying,
Uplifting their wings, Lord, to thee,
The young lambs are dancing, on green herbs beasts lying,
All quickened by radiance from thee.
- (8) See upstream and downstream the barques smoothly sailing:
Their way is so clear—Thou hast dawned.
The fish leaping upward, thy majesty hailing.
The sea by thy bright beam is warmed.
- (9) E'er birth comes to mankind, a nurse even thou art,
And breath to the infant dost give,
And his early woes, thou with soothing dost comfort,
His maker, by thee does he live.

¹ Thou bringest them their sum. (Tomb of Maij.)
Thou bringest them what they need. (Naville.)

² "Two Lands" means Upper and Lower Egypt.

- (10) In his natal shell the young chick to thee calleth:
Imprisoned till time be complete.
Now freed from the egg, lo how loudly he chirpeth,
And runneth about on his feet.
- (11) Oh thou only Lord God, whose power none assaileth,
Thy works, Lord, are so manifold,
From human sight hidden, supreme might prevailleth,
Creation thy will doth unfold.
- (12) The children of men, in the wide world abiding:
The beasts of the earth great and small,
And birds on the wing, through the blue heavens gliding,
Yea, thou hast created them all.
- (13) In fair Egypt's land and in countries of Nubia,
Thou settest each man in his place.
In deep verdant vales and midst wild rocks of Syria,
On all thou bestowest thy grace.
- (14) Their forms and their colour by thee are compounded,
And men are e'en diverse in speech.
The days of a man by thy limits are bounded,
Thou Ruler, Divider of each.
- (15) In far distant region thou makest the River,
The Nile, which obeyeth thy will,
The waters they surge, on its banks e'en for ever,
Thy people can suffer no ill.
- (16) Oh, Lord of each homestead, in strange lands, to all men,
Thou dost thy great rising display.
Thou makest their life, and thy fear is upon them:
Thou brightness, thou sun of each day.
- (17) For high up in heaven thou givest a fountain,
As "Nile" in the sky doth it flow,
A great sea that falls in a flood on the mountain,
Now waters the valley below.
- (18) Thy plans oh how wondrous thou Lord of the Ages,
For strangers the Nile from above.
The garden of Egypt our Nile stream assuages,
It grows by the beams of thy love.

- (19) The far distant sky, Lord, is thy own creation
From whence thou dost all things behold,
With summer and winter in wondrous rotation,
Thou bringest the heat and the cold.
- (20) The cities and towns, on the river and highway,
The hamlets thy beauty unfold.
Throughout the whole world, thou great Lord of the
All men with their eyes thee behold. [bright day,
- (21) "In my heart for ever, thou, Lord art abiding,"³
Save him, no man thus knoweth thee.
Thou makest him thine, to him wisdom confiding.
Akhenaten, thine own son to be.
- (22) In living and dying and setting and rising,
Alike is thy Light and life's span.
But thou art Duration, while men's limbs are failing:
By thee shall they all live again.
- (23) Till thou in the even dost sink to the westward,
All eyes thy fair beauty descry.
And man who from sunrise, the long day has laboured,
On thee for repose doth rely.

³ I am thy son. Serviceable to thee
Thy might and thy power are firmly fixed in my heart.
(Tombs of Apy Any Mahu Tutu Meryra.)

SOME NEW TESTAMENT PROBLEMS IN THE LIGHT OF RABBINICS AND THE PSEUDEPIGRAPHIA

THE COSMOLOGICAL SIMILES IN JOHN 3, 5

By CHAIM KAPLAN

THE first chapter of John is intended to take the part of an opening chapter of a new Genesis. The writer paraphrases the first verses of the Bible: "In the beginning was the word"—the word preceded creation; hence it is uncreated. "The light shines in darkness"—a clear allusion to the creation of light. In accordance with Pauline theology wherewith John's teachings are permeated, the new order of things—the spiritual nature in the universe and in man—came to supersede the old material order. The old creation is the shadowing forth of things to come. The elements are the same in both; the meaning is different.

John 3, 5 expresses the idea of the need for a man to be reborn "of water and spirit." The wind (or the spirit) hovered over the waters; as a result the world came into being. The same process must be reduplicated in the second birth.

What, then, is the significance of the spirit-water figure? In the following we shall endeavor to elucidate this point by the help of rabbinics and pseudepigrapha as well as by comparisons with mythological ideas.

Both Enoch and the rabbinical lore enlarge upon the idea that the higher and lower waters represent the masculine and feminine principles of the Cosmos. Note the following parallels:

Enoch 54, 8: "and all the waters will be joined with the waters; that which is above the heavens is the masculine and the waters which are beneath is the feminine. 9: and they shall be destroyed." 60, 21 "the spirit of rain—as often as it unites with the waters of the earth."

Seder Rabba D'Rabbi Ishmael: "Why did the Almighty separate them? Because the higher waters are masculine and the lower waters

feminine; when they came to mingle with each other, the world faced destruction." Gen. R. 13; Taanith 7, Pal. Tal. Taanith 1, 3. The rain is masculine; the waters of the deep, feminine.

The widespread idea of the two principles goes back to the Babylonian legend of the primordial Apsu-Tiamat conspiracy to undo the work of creation: "The abyss their begetter; the roaring sea that bore them" (Creation Epic 1, 3-4). Masculine and feminine deities represent the upper and lower spheres respectively (Anshar, Kishar, &c.). According to Hesiod, the primeval principles constitute a pair: Erebus, masculine; night, feminine.

The rebellious sea (Tiamat) is held in check by the angels (Enoch 56, 60). In the Talmud, too, the prince of the sea is described as disobedient. He is killed for his offense (Baba Bathra 74). It is noteworthy that the Talmud infers the idea from Job 26, 11, "With His might He cleft the sea; with His wisdom He smashed Rahab"—a verse that is regarded by critics as a counterpart of the Tiamat legend.

The above conception is underlying all mystical thought. The upper and lower worlds are universally designated as the "masculine" and the "feminine" world respectively.

But it is not peculiar to Jewish mysticism. Sky-father, earth-mother is common to all mythology. The Greeks also knew of Ouranos-Gea being the father-mother of everything.

The Midrashim saw in the groups of primeval creations mentioned in the second verse of Genesis synonyms of the two principles: Tohu, Bohu, Darkness, Tehom; spirit, waters. Tohu, Darkness, spirit represent the masculine; Bohu, Tehom, waters—the feminine principle (Lekah Tob 1, 1): darkness is identified with air (so also Philo, De M. op. 7). See Chagiga 12: "Tohu is the green line encompassing the world; wherefrom darkness proceeds; Bohu is the same as the stones in the abyss wherefrom waters flow." Berosos renders apsu by *skotos* and Tiamat by *hydor*, a most remarkable parallel to the Jewish line of thought.

The spirit and the waters are, therefore, the parents of the Cosmos: they gave rise to the world. A man, accordingly, has to be born of water and spirit in analogy to the birth of the universe out of these two elements.

The more authoritative sources show a marked tendency to counteract the mythological features of the upper-lower pair idea. The mystically inclined rabbis maintained similar views, but their more

reserved and sober comrades were displeased with them. See Gen. R. 2, Chagiga 15: "Whence Ben Zoma (one of the four sages who are said to have 'entered paradise' to behold the divine glory) replies: 'I looked on to see the distance between the higher and the lower waters; it does not exceed three fingerbreadths, even as the Bible says; and the spirit of the Lord hovered over the waters.'" Then R. Joshua said to his disciples: "Ben Zoma is still outside" (of the true religious view). The identification of the spirit of God with the higher waters was regarded as a heterodox view.

In conclusion, it should be remarked that the wind as the primary source of everything is extant in many Midrashim. Lekah Tob 1, 1: "air (wind) which is darkness, is the beginning of all creatures." Sefer Yesirah: air is the first creature. In Midrash Temurah a passage remarkably close to John 3, 8 is of special interest in this connection: Midrash Temurah: "and the wind goes forth but thou doest not know wherefrom it proceeds; *hence* the wind (air) fills the world." John 3, 8: "The wind bloweth where it listeth and thou canst not tell whence it cometh and whither it goeth. So is every man born of the spirit."

I am tempted to regard "So is" (οὕτως ἐστίν) as the equivalent of "Ha lamadta" (= hence) in the Midrashic text: "hence (the Greek being a mistranslation of the Aramaic 'Hakana,' thus, hence) everything that comes into being proceeds from the spirit": the spirit is the primary source of all creation.

It should be noted that John contrasts the baptism of Jesus (John 1, 26) to the baptism of John the Baptist: the latter baptised with water; the former with fire and the holy spirit. We have here an allusion to the three elements: water, air (spirit), fire. Air and fire are superior to and subtler than, water.

REVIEWS

The Civilizations of the East. The Near and Middle East. By René Grousset, translated from C. A. Phillips. New York: Knopp, 1931, pp. 405. \$7.50.

This translation of the monumental work by René Grousset was revised by the author himself and can therefore be looked upon as practically a new edition of his French work. Exceedingly well illustrated and translated in English as good as the French is. It covers the neolithic civilization. The second chapter deals with Egypt, the fourth with Chaldeo-Assyrian civilization, the fourth with Persian pre-Islamic civilization, the fifth with Arab culture, and the sixth with Persian Islamic civilization. Due attention was paid by the author to Susian excavations, but he has also included recent findings in Mohenjo-Daro and in Ur. The Achemenid section is excellent. There is no doubt that Grousset's work will have in English speaking countries as great an influence as it had in France, and it will help to understand art and its co-relation with culture as a whole and as being more than a background of history. It will be indispensable to all students of ancient and early mediaeval history.

J. A. M.

The Field Museum—Oxford University Expedition to Kish, Mesopotamia, 1923-1929. By Henry Field. Chicago: Field Museum of Natural History, 1929, pp. 32, 14 plates and 2 maps.

The Field Museum of Natural History in Chicago has published in its leaflet, No. 28, an account of the Field Museum—Oxford University Expedition to Kish in 1923-1929. The account is given in full detail with excellent illustrations laying emphasis upon the splendid work done by Langdon at Jemdet Nasr where he found so much that throws light upon the early script of the Sumerians as well as upon early Sumerian civilization. Professor Langdon concludes that Sumerian civilization entered the Mesopotamian Valley from Elam spreading southward to the shores of the Persian Gulf and that the same civili-

zation was related to that discovered in the Indus Valley at Mohenjodaro and at Harappa.

Beautiful illustrations are furnished of the clay tablets with pictographic script found by Langdon at Jemdet Nasr. S. A. B. M.

Excavations at Nuzi. Vol. I, Texts of Varied Contents. Selected and Copied by Edward Chiera. Cambridge: Harvard University Press, 1929. Vol. II, 1930. Vol. I and II, pp. 16, pls. 200.

The first volume, dealing with the results of excavations conducted by the Semitic Museum and the Fogg Art Museum of Harvard University with the coöperation of the American School of Oriental Research at Bagdad, is now before us. In 1925 and 1927 Dr. Chiera carried on excavations at Nuzi near the city Kirkuk in Iraq. In the first year he unearthed the house of a prosperous family which bore the name Tehip-tilla and found besides other things more than a thousand tablets in the Babylonian-Assyrian language. In the second year nearly a thousand tablets were discovered in a second and larger house, and in a third mound a vast compact of buildings were excavated where about 300 tablets were found.

The tablets chosen for the volume belong to a single collection, and come from the archives of two families of the same period as the Tehip-tilla family, about 1500 B.C. Other tablets from Nuzi will be published as soon as possible, and we hope in the same clear hand as those in this volume.

There are 107 documents copied in this book by Chiera, the translation of which students of the Ancient Orient impatiently await. But the student of the cuneiform script have here another feast.

As a clever and accurate copyist of cuneiform texts, Professor Chiera has taken the place among American cuneiform scholars occupied so long by the late Professor Clay—and no greater compliment could be paid the Chicago Professor.

SAMUEL A. B. MERCER

The second volume of these texts is composed of declarations in court, with some additional inheritance documents. The special value of the Nuzi tablets lies in the fact that they duly represent the transactions of a family,—at any rate, of a small group of persons,—whose names occur frequently and now spelled without uniformity. A comparison of various spellings of these names which are now being

classified for publication by Dr. Chiera, will be of great help as a study of the phonetics of early Assyria. Although the culture of Nuzi can scarcely be called Assyrian, it brings us in contact with that Hurri culture, whose influence on the development of the Near East is now being grasped for the first time. The Nuzi texts are difficult and probably should not be studied singly, but as a whole, and that can be only when they are all published. But enough can be seen now to show their great importance, not only from the point of view of law, but also from that of Morphology. The texts are published with a neatness by Dr. Chiera has accustomed scholars.

JOHN A. MAYNARD

Contrats Néo-Babyloniens, II. Achéménides et Séleucides. Publiés par G. Contenau. Paris: Paul Geuthner, 1929, pp. 4, pls. 87.

This volume, the thirteenth of *Textes Cuneiformes*, contains 124 business documents, from the time of Cyrus to Philip (Year 8). They come mostly from Uruk and Borsippa.

J. A. M.

Les Homophones Sumériens. Par F. Thureau-Dangin. Paris: Paul Geuthner, 1929.

This useful list terminates the author's *Syllabaire Accadien*. Here Thureau-Dangin's well-known system of accentuation is applied to Sumerian signs. He has added as an appendix 66 new Accadian Values and 13 readings of an uncertain nature. The whole world of Semitic scholarship is deeply indebted to the author, in spite of the fact that his system has not yet been accepted by some leading Assyriologists. It is at any rate an attempt to find some way out of the difficulty of a thorny problem.

S. A. B. M.

La Religione Babilonese-Assira. Vol. 11, I Miti e la Vita religiosa. Da Giuseppe Furlani. Bologna: Nicola Zanichelli, 1929, pp. 434.

Continuing volume one, the author herein gives at first a concise and clear outline of Babylonian-Assyrian myths and legends, and after that discusses with detail, in a systematic manner, such interesting subjects as Destiny, Magic, Sacred Calendar, Religious festivals, Rites and Ceremonies, Liturgy, Ministers, Sacrifice, Sin, Future Life, Priests, Sacred Numbers, Temples, &c. Each chapter is well documented, and the student of religions will find here a scholarly, reliable and well-written

account of the religion of Babylonia and Assyria. Space has often forced the author to be too brief, especially is this so when he deals with the Liturgy in four pages. But the work is not meant to be an exhaustive one. The author has accomplished his task with much success, and one can recommend the book as such with complete confidence.

SAMUEL A. B. MERCER

Die neuen haldischen Inschriften König Sardurs von Urartu. Ein Beitrag zur Entzifferung des Haldischen. Von M. v. Tseretheli. Heidelberg: Carl Winter's Universitätsbuchhandlung, 1928, pp. 88. RM. 4.40 (Sitzungsberichte der Heidelberger Akademie der Wissenschaften. Philosophisch-historische Klasse. Jahrgang 1927-28. 5. Abhandlung).

In this volume we have a transliteration, translation, and critical notes on the seven inscriptions of King Sardur, edited in Russian by N. Marr. One of these texts had been known for a long time, and was edited by Sayce (JRAS 1882). The grammatical notes are particularly important. There are full indices.

JOHN A. MAYNARD

Bulletin de l'Institut français d'Archéologie orientale. Tome 28. Le Caire: Imprimerie de l'Institut français, 1929.

There are several very able articles in this volume, especially noteworthy are: "Set dans la barque solaire" by G. Nagel; "Sur quelques petits fruits en faïence émaillée datant du Moyen Empire" by Keimer; and "Quelques monuments du culte de Sobk" by Ch. Kuentz.

S. A. B. M.

Wörterbuch der ägyptischen Sprache. Herausgegeben von Adolf Erman und H. Grapow. 9. Lieferung. Leipzig: Hinrichs'sche Buchhandlung, 1931. RM. 17.50.

This part of the great Wörterbuch goes from *k'* to *tj*, and is characterized by the same qualities as its eight predecessors.

S. A. B. M.

Atlas zur altägyptischen Kulturgeschichte. Von Walter Wreszinski. II. Teil; Lieferungen 21-23. Leipzig: Hinrichs'sche Buchhandlung. Each about RM. 27.

Lieferung 21 contains 8 plates from the reigns of Rameses II and Rameses III; Lieferung 22 has 10 plates from the reign of Rameses III; and Lieferung 23 has 9 from the reigns of Thutmose III, Seti I, Rameses II and Rameses III. This is indeed a splendid *corpus* of important scenes!

S. A. B. M.

Ägypten, Landschaft, Volksleben, Baukunst. Von Ludwig Borchardt und Herbert Ricke. Berlin: Verlag Ernst Wasmuth, 1929.

This splendid book reflects credit upon the art of the photographer as well as upon the care and knowledge of the two authors. It will be found useful not only to the casual reader of things Egyptian but as well to the careful student of the ancient Egyptian civilization.

S. A. B. M.

Palestina in het licht der jongste opgravingen en onderzoekingen. By Franz M. Th. Bohl. Amsterdam: H. J. Paris, 1931, pp. 122, pls. 44, 1 map. \$1.00.

This is the first volume of a series of monographs called *De Weg der Menschheid*. Dr. Bohl describes the culture of Israel and its relations with neighboring cultures. He then takes up the older excavations and the new methods of excavating, the work at Shechem being found in both chapters and illustrated with many photographs. A final chapter we may call a survey of the old field of Palestinian archaeology in the form of an illustrated lecture. No work has ever presented the subject in such an interesting manner and in such a small compass. While the author always remains very clear it is easy to see that he has a first-hand acquaintance with every point that he takes up. His information includes all recent work on the subject, not only that in books but also what has not yet been printed. There is an excellent map of excavations in Palestine.

JOHN A. MAYNARD

New Light from Armageddon. Second Provisional Report (1927-29) on the excavations at Megiddo in Palestine. By P. L. O. Guy, with a chapter on an inscribed scaraboid by W. E. Staples. Chicago: University of Chicago Press, 1931, pp. 78. \$1.

This interesting pamphlet describes the wonderful discoveries made at Megiddo by the expedition of the University of Chicago. There are

a number of seals and scaraboids. This little book is wonderfully illustrated.

J. A. M.

Israël des Origines au Milieu du VIII^e Siècle. Par Adolphe Lods. Paris: La Renaissance du Livre, 1930, pp. 612. Frs. 40.

In this volume of the series "L'Evolution de l'Humanité" Professor Lods covers the history of Israel from its origins to the middle of the eighth century. It is a thoroughly magnificent book. Never has the history of Israel's customs and thought been written so clearly and with such attention to all the facts of the case. The author's knowledge of the literature is not only complete but remarkably critical and well balanced. The criticism of the Exodus, for instance, is the best that has ever been presented. We have never had anything as good in a small compass as the survey of Hebrew ideas on life after death.

The author prefers to place Ur Kashdim in northern Mesopotamia. The review might note here that the explanation of *ḫwryw* as being Ephraim, page 190, was already given by him in the "Anglican Theological Review," 1918, Vol. I, page 94.

JOHN A. MAYNARD

Das Buch Genesis. Von Paul Heimisch. Bonn: Hanstein, 1930, pp. 448 (Die Heilige Schrift des A. T. 1, 1).

The author of this commentary is well informed about the whole literature of Bible criticism. He gives us a translation of Genesis, with notes and introduction. The documentary hypothesis as commonly accepted, is fairly presented, but is rejected for a solution which apparently is not orthodox among remaining Catholic theologians, but is practically identical with a theory advanced by Richard Simon, the learned Oratorian, whose heterodoxy was so violently condemned by Bossuet. This theory relies much on accepting glosses and is now combined with a lack of confidence in the Wellhausen theory. Whether one accepts or rejects this last theory, it remains true that Dr. Heimisch's work will be very helpful to all students of Genesis. The notes manifest wide reading of this scholarly commentator and author.

J. A. M.

Pseudo-Ezekiel and the Original Prophecy. By Charles Cutler Torrey. New Haven: Yale University Press, 1930, pp. 119. \$2.00.

Except for timid attempts at a division of the last chapters of Ezekiel from the main body of the book, this prophet's book remained alone,

almost, in the process of turning Old Testament books into mosaics. Dr. Torrey came to think, a long time ago, that Ezekiel like Deutero-Isaiah was a pseudepigraph. In this volume, he states, therefore, with remarkable clarity and precision, the results of his long study of Ezekiel's work. The first chapter deals with Jewish tradition and attempts to show that it ends in a question mark, which can be interpreted as an opinion that there was no Babylonian prophet Ezekiel. Then the author takes up the question of Ezekiel's surroundings, according to his own book, and attempts to prove that the Babylonian setting which cannot be ignored, is a result of interpolations. The demonstration takes up next the story of Josiah's reform and shows that it was more of a success than we have been willing to believe. It is then proved that the book of Ezekiel is built around an original prophecy, which was edited as freely as most other Old Testament works. Few Old Testament scholars are willing to admit that the middle of the third century is the real date of Ezekiel. Dr. Torrey's view is so revolutionary that it disturbs the whole edifice of literary Bible criticism today. Will it lead to a revival of the theory of the modernity of the prophets set forth years ago by Havet and Vermes and which, we thought, had been quashed? There is indeed no comparison, when it comes to scholarship, between these two writers and Dr. Torrey, whose knowledge of Hebrew and Aramaic is world famous. The reviewer, being perhaps more familiar than the author of this book with Babylonian culture, has already expressed his views on Ezekiel in his book on the "Death of Judaism." He believes that academic literary criticism is not sufficient in history, but that it has led, through abuse, to startling thesis which prove to be only brilliant in the long run. Left unconvinced as he was by Torrey's work, he welcomes it, however, as being some kind of a bomb in our academic complacency on the history of Israel.

JOHN A. MAYNARD

Hebrew Religion, its Origin and Development. By W. O. E. Oesterley and Theodore H. Robinson. New York: Macmillan, 1930, pp. 400. \$2.50.

We need today a new history of Israel and no one dares to write it. Until then, we will have to be satisfied with histories of the development of some phase of Israel's culture. Since most people interested in Hebrew history happen to be theologians, the result is that they have emphasized

the evolution of the religion of Israel as something rather too independent of other elements such as economics.

The recent book of Oesterley and Robinson is an excellent, well-balanced, scholarly survey of Israel religious thought and practice from its earliest stages to the period of the Mishnah. The association of two scholars such as Dr. Robinson and Dr. Oesterley has had the great advantage that proper attention has been given to early Judaism, both in its orthodox form as in the beginning of Rabbinism and in its unorthodox form as in Eschatology and Apocalyptic. However, one misses a section on Jewish gnosis, a most important part of Jewish heterodoxy in the first century of our era. The table of contents of this book is a good enough syllabus of the history of the development of Hebrew religion. One wishes only sometimes that the authors had tried to maintain in English Old Testament science the tradition of clear language, as was done by G. A. Smith, but perhaps they felt that they had so much to say that they had to compress their thought to the utmost. This volume has good indexes and we feel no hesitation in saying that it is one of the outstanding books on the Old Testament within the last few years.

JOHN A. MAYNARD

The Life of the People in Biblical Times. By Max Radin. Philadelphia: Jewish Publication Society of America, 1929, pp. 236.

This book is an interesting sociological study of the life of the Hebrew people. It describes the land, the Hebrew household, marriage, education, clothing, occupations, meals, folk lore, festivals. There is a very good index. The book makes no attempt to be scholarly. It has no bibliography. One wishes, however, that the author had made use of extra biblical material, such as has been found in such great abundance in recent years by excavations. Some use could also have been made of Mishnaic material which in certain cases represents traditions as old as a good deal of the Bible itself. Dr. Radin writes well. His book reads easily. He has no foot notes as he is not writing for a scholarly public.

JOHN A. MAYNARD

By the Waters of Babylon, a Story of Ancient Israel. By L. Wallis. New York: Macmillan, 1931, pp. 222. \$2.00.

A story of the last days of Jerusalem and the beginning of the Galut. The author, well known as a student of biblical sociology and history,

describes the tragedy of a rich family of Jerusalem and of a poor family in a Judean village. There is no exhibition of scholarship in that book but a real knowledge of economic conditions. The author writes in a style imitating Bible translation English. Many will learn from this book about the intimate life of the day who would not profit much from an avowedly scientific work.

JOHN A. MAYNARD

The Daughter of Abd Salam. By Florence M. Fitch. Boston: Richard G. Badger, 1930, pp. 75.

This is a charming and accurate book on the life of the Moslem women of Palestine. I do not recall having read anything as refreshing and true and at the same time as interesting and living as this story. There are some excellent illustrations well chosen and the book reads almost like an illustrated lecture.

J. A. M.

The Ethiopic Text of the Book of Ecclesiastes. By S. A. B. Mercer. London: Luzac & Co., 1931, pp. 108, pls. 4.

In this new volume of the Oriental Research Series, Professor Mercer edits the text of Ecclesiastes in Geez. The introduction deals briefly with the text of that book and with Ethiopic biblical texts. Then follows a list and description of Ethiopic Mss., three of which are new. Dr. Mercer follows, as a basic text, a photostat reproduction of a 15th century Ms. discovered by him at Addis Alem. The variants are given in the footnotes. There are also textual notes followed by an index and photographic reproductions of the new Mss. The work has been done excellently and should prove of great value in a study of the O. T. versions and especially of the LXX and its daughter versions. The question of Ethiopic Ecclesiastes is by no means simple. Apparently it was not influenced by the "Lucianic" group, but some readings show Masoretic influence.

JOHN A. MAYNARD

The World of the New Testament. By T. R. Glover. London: Macmillan, 1931, pp. 253 \$2.00.

Dr. Glover is not only an authority on the Greek and Roman world at the beginning of our era but he has also the pen of a ready writer. In this most interesting book on the background of early Christianity we have outstanding composite pictures of the Greek, the Roman, the

Jew, the Roman Empire builder, and the Hellenistic citizen. The chapter on the Jew is fair and well written. On page 121 the reference should be the second book of Maccabees, but the note itself refers to 2 Maccabees 4, 12. It would perhaps be better placed also to explain petasos on the next page. On page 54 read "sophrosyne." These however are minor errors in a book which as a bird's-eye-view is the best there is on the subject.

JOHN A. MAYNARD

Pétra et la Nabatène. Par A. Kammerer. Paris: Paul Geuthner, 1929. 2 vols., pp. 643, pls. 10; pp. 16, pls. 153. Frcs. 300.

Mr. Kammerer was well prepared to make a study of this kind and his work is exhaustive, well written, clear and well presented. The illustrations and maps are excellent. The work covers the history of the Nabateans and gives an excellent treatment of the relations between them and the Jews. The treatment of the Roman and Byzantine periods and of the time of the Crusaders is also excellent. There is no doubt but that this book will be one of the fundamental ones on the history of Arabia and the Near East. The volume by George L. Robinson "The Sarcophagus of an Ancient Civilization" was published too late to be included in the bibliography but we miss also several of the excellent articles written by R. P. Dougherty in several American periodicals on the subject of North Arabia and which we think are of vital importance. There are some statements which we think are at least surprising. There is a chronological error on page 87 where Eglon is placed after Mesa. On page 21, note 4, read abarama instead of abaraha. There is a very good index.

JOHN A. MAYNARD

Manual of the Aramaic Language of the Palestinian Talmud. By J. T. Marshall. Edited by J. Barton Turner. Leyden: Brill, 1929, pp. 271.

The late Dr. Marshall has left a work which would be of great help in the revival of scientific Semitic studies. He gives us a short but sufficient grammar of the Palestinian Talmud, a chrestomathy of Haggada with translation and vocabulary. The passages are well chosen from the point of view of pedagogy and also because of the light they shed on early Christian environment in Palestine. We hope that it will lead scholars to study the Talmudic and Midrashic literature which is certainly far more important to the Hebraist than cognate languages ever can be.

JOHN A. MAYNARD

A History of Jewish Literature from the close of the Bible to our own days. By Meyer Waxman. From the close of the canon to the end of the 12th century. New York: Bloch Publishing Company, 1930, pp. 519. \$3.50.

Dr. Waxman studies in this book Hebrew literature until the end of the 12th century. From the Apocrypha to the end of the 12th century, he studies the development of the Halakhah, Hellenistic literature, the Talmud, the Agadah. The second volume deals with apocalyptic literature, grammar, lexicography, exegesis poetry, codes and responsa to commentaries, philosophy, theology, history, science, &c. This book is so complete and so well written, it remains standard and should be the vademecum of every Hebrew scholar. It will help much to show the continuity of thought between biblical literature and Judaism. Some of the statements in the first chapter are perhaps ultra-conservative, the reason given for the rejection of the Apocrypha is perhaps too simple. There is no reason also why the New Testament, or at least the Hebrew basis of the Book of Revelation should not be included in this survey, for after all, early Christianity was Jewish.

J. A. M.

Crescas' Critique of Aristotle. By Harry Austryn Wolfson. Cambridge: Harvard University Press, 1929, pp. 767.

Professor Wolfson describes in the introduction the sources of Crescas' thought, his ideas of infinity, space, motion, time, matter, form, and the construction of the universe. This is followed by the Hebrew Text, with translation of the 25 propositions of Part I, of Book I, of the *Or Adonai*, being a complete bibliography and excellent indexes. The work is so excellently done that it will no doubt set a new standard for publications of this kind. More attention should be given to Hebrew philosophy in medieval times, not only for its own sake, but also for a better understanding of European thought at that time. This book will help towards the renaissance of such studies.

J. A. M.

The Life and Works of Moses Hayyim Luzzatto. By Simon Ginsburg. Philadelphia: The Dropsie College, 1931, pp. 195. \$2.50.

History of modern Hebrew literature begins with that strange genius of Moses Hayyim Luzzatto, who was at home both in classical literature

and in the Kabbalah. Dr. Ginsburg has become infused with his subject and is not to be blamed for that. He gives in this book a story of the strange life of Luzzatto and a survey of his works. This is followed by an extensive bibliography and index. This book will be of basic value.

J. A. M.

Sanctuaire Punique découvert à Carthage. Par L. Carton. Paris: Paul Geuthner, 1929, pp. 56, pls. 6.

There is a description of a number of terracotta pieces, discovered during the excavations at a railroad station of Salamambo, in the suburbs of Tunis. They seem to belong to a punic sanctuary, which was destroyed in 146 B.C. This discovery is not only valuable from the point of view of religion and art, but it may also reopen the question of the location of the harbors of Carthage. Dr. Carton's work is, therefore, a very important contribution.

JOHN A. MAYNARD

Catalogue de la bibliothèque Syro-Chaldéenne du Couvent de Notre-Dame des Semences près d'Alquos (Iraq). Par le P. Jacques Vosté. Paris: Paul Geuthner, 1929, pp. 144.

A classified catalogue of Syriac Mss. of the convent of our Lady of the Seeds near Elkush in Iraq. Larger than the previous catalogue made by Mgr. Addaï Scher. There are good indexes.

J. A. M.

Das Baskische eine afrikanische Sprache. Von Fr. von den Velden. Leipzig, 1931.

This article is contained in the Heft 48 of *Litterae Orientales*, issued by Harrassowitz. It compares a number of Basque words with North African languages. While we do not reject *a priori* the possibility that the Basques may be ethnologically akin to some African race, Fr. von den Velden's demonstration, though most interesting, is not sufficiently extensive to demonstrate his thesis. We hope that this able philologist will take it up again at length.

J. A. M.

Le Diwan de Orwa Ben El Ward. Par René Basset. Paris: Paul Geuthner, 1928.

Prof. Basset gives a biography of Orwa Ben El Ward, a translation of his Diwan with notes and some additions quoted in various Arabic

works, such as Magani, Lisan Al Arab, Hamasa, and other works which he gives in Arabic with a translation. This volume is a publication of the Faculté des lettres d'Alger, and is a valuable help for understanding of early Arabic poetry.

JOHN A. MAYNARD

An-Nasi' in der islamischen Tradition. Von Axel Moberg. Leipzig: Harrassowitz, 1931, pp. 54.

In this pamphlet, Prof. Moberg studies the meaning of the word *Nasi'* in Koran 9, 37. He shows that there are conflicting traditions in Tabari's Tafsir. He studies these various Hadith and classifies them in types. He makes a comparison with the title of *Nasi'*, which was given to the president of the Sanhedrin. But here a study of the use of the word in the Talmud shows that the comparison is very shaky. This pamphlet is a reprint from the annals of the University of Lund.

J. A. M.

Islamisme et Socialisme. Par Mouhssine Barazi. Paris: Paul Geuthner, 1929, pp. 100. Frs. 25.

This is the first complete study made of the economic doctrine of the Koran, and of the traditions on property. The author shows very clearly that Islam is opposed to socialism, and that whatever socialistic aspects it may have, as for instance in Zakat, strengthen rather than diminish its dogma of the sacredness of property. The author is an able jurist, and his knowledge of sources is excellent. His argumentation is clear and unbiased.

JOHN A. MAYNARD

The Lands of the Eastern Caliphate. By G. Le Strange. Cambridge University Press. New York: Macmillan, 1930, pp. 557, 10 maps. Cambridge geographical series.

Le Strange's book became a classic in Moslem history when it was published in 1905. It is now out of print. This new edition, which has two pages of emendations, is most welcome. It has been said before and it is still true that Le Strange's work is not only remarkable for its erudition, but also for its comprehension of living history and for its style. The index, even for these days, is satisfactory. As a contribution to the historical geography of the Near East, from the Moslem conquest to the time of Timur, it remains indispensable.

JOHN A. MAYNARD

Histoire des Rois 'Obaïdides. Par Ibn Hammâd. Éditée et traduite par M. Vonderheyden. Paris: Paul Geuthner, 1927, pp. 186. Frcs. 20.

Ibn Hammâd wrote the history of the Fatimides, which is given here in arabic, with a translation, introduction, notes and indexes. It begins with Ubaid Allah and covers almost three centuries. This book is a valuable addition to the growing French literature on North African history.

J. A. M.

Les Zaouias marocaines et le Makhzen. Par Paul Marty. Paris: Paul Geuthner, 1929, pp. 26.

A reprint from the "Revue des Études Islamiques," describing the rights granted by custom to the Makhzen in the administration of Moslem brotherhoods. This is followed by the translation of several deeds.

J. A. M.

The Arabic Works of Jabir Ibn Hayyan. Edited by E. J. Holmyard. Paris: Paul Geuthner, 1928, Vol. I, Part I, pp. 198. Frcs. 25.

The works of Jabir Ibn Hayyan are of greatest importance for the history of chemistry, and this volume which is the first part of the first volume, and which will be followed by a translation of Dr. Holmyard, gives the texts of eleven treatises based on the Bombay edition of 1891. The text is very clearly printed. Notes and textual corrections are promised in the next volume.

J. A. M.

Recueil de Délibérations des Djemâ'a du Mzâb. With the collaboration of A. Giacobetti. Paris: Paul Geuthner, 1930, pp. 58. Frcs. 30.

This reprint from the "Revue des Études Islamiques," gives dissertations in equity by the legistes of Mzab dealing mostly with marriage and slavery and covering five centuries of legal development. The texts are reproduced by photography and excellent translations and notes are given.

J. A. M.

La Citadelle de Damas. Par J. Sauvaget. Paris: Paul Geuthner, 1930, pp. 56, pls. 6. Frcs. 36.

A reprint from "Syria," with illustrations and plates, describing this monument of which the epigraphy only had been satisfactorily given before. Several Arabic inscriptions are also given in the text.

J. A. M.

The Rubaiyat of Heart's Delight. By Hafiz-ud-deen Mahomed Isfahani. Translated by Maurice P. Hanley. London: Luzac & Co., 1931, pp. 48.3/6.

Mr. Hanley gives here a translation from the Persian of poems of Hafiz-ud-deen Mahomed Isfahani, who flourished at the beginning of the eighteenth century in Delhi. He has translated the quatrains into the same English meter as Fitzgerald used for the Rubaiyat of Omar Khayyam. The translation is excellent and literary. It deserves to be widely known not only among scholars but by the general public.

JOHN A. MAYNARD

La Vie de Pierre Ruffin, Orientaliste et Diplomate. Par H. Dehéraïn. Paris: Paul Geuthner, 1929, Vol. I, pp. 300, pls. 8, m. 1.

This volume gives the life of Ruffin from 1742-1824, at a period of great importance in modern history of the Near East. Mr. Dehéraïn describes with accuracy and in an interesting manner the life of the young Ruffin as a student in Paris, and as a young interpreter in Constantinople. The second chapter describes his mission with the Tatar Khan of Crimea, in his war against Russia. The following chapters tell of his life in Paris before and during the Revolution, and Ruffin's ability as a diplomat was of great value in many ways. The second chapter, the more important from the point of view of history, is the one that tells about Ruffin's sojourn in Constantinople at the time of the French expedition to Egypt. It tells of his captivity. Very interesting is the story of Kieffer, who became afterwards one of the leading Orientalists of his time. The qualities of Ruffin were patience and keenness. His deep knowledge of Oriental ways comes out at difficult times. He had a very difficult position and in spite of complaints having been made against his attitude, he showed that he understood conditions exceedingly well. Not only is this volume of great value for the history of Turkey, but it is very important for an understanding of Oriental studies in Europe.

JOHN A. MAYNARD

Syntaxe des Parlers Arabes Actuels du Liban. Par M. Feghali. Paris: Paul Geuthner, 1928, pp. 560. Frs. 125.

This book is a study of the syntax of colloquial Arabic of the Lebanon, especially as spoken by the Maronites. The author studies verbal tenses, giving not only the perfect and imperfect, but various shades of meanings

in those tenses, the moods, the participle, with three tense moods, the rules on accordance and annexion, a very thorough study of the preposition and adverb, and the pronoun.

There are very full indices of contents and Arabic words. The method of study is excellent, and we believe that although the author has limited himself to spoken Arabic, his remarkable study of the syntax will be of great value to students of literary Arabic. In many places he makes comparisons with Syriac, which has influenced the form of the Arabic spoken in northern Syria, as the author showed previously.

JOHN A. MAYNARD

Cours de Berbère marocain. Par E. Laoust. Paris: Paul Geuthner, 1928, pp. 345.

This volume is a practical hand book to Berber dialects of Central Morocco, especially Zemmur and Ait Ndhir. The grammar is very thorough, and there is a chrestomathy with lexicon. To students of philology this volume has much to offer. His treatment of morphology is excellent. There is an interesting chapter of foreign words taken in Berber, which, by the way, cover things that certainly were known by these people before they came into contact with the Roman world. The transformation of Arabic words passing to Berber, is also very interesting. Mr. Laoust's work is accurate without being too technical. It is much to be desired that similar work be done in the other groups of Berber under the auspices of the Institute of Moroccan Higher Studies, which is doing so much today for the study of Mograbi culture.

JOHN A. MAYNARD

Trois Conférences sur l'Arménie. Par Frédéric Macler. Paris: Paul Geuthner, pp. 300. Frs. 36.

Prof. Macler occupies the Chair for Armenian at the "École des Langues Vivantes" of the University of Paris. He has other sets of lectures published delivered on various occasions and to various groups, but this series he delivered in Bucharest, Roumania, under the auspices of the "Institute of Southeastern European Studies." The first lecture is a study of the emigration movements of Armenians after the loss of their independence in the eleventh century, repeated in succeeding ages, and always under the pressure of political oppression and persecution. He dwells upon the adaptability of Armenians to new milieus, and their

contribution in arts and crafts, as well as in spiritual gifts, to the life of foreign peoples in whose midst they have lived by choice or by accident. The second and third lectures are very revealing to those whose knowledge of this people consists of bare facts in regard to their recent experiences of massacre and persecution by the Turks. One secret of the survival of this people has been its creative and constructive genius. That they have made their contribution to the development of the art of building is undeniable if the evidence of buildings remaining from the eleventh and twelfth centuries, now in ruins, in Ani, the capital of the medieval kingdom of Armenia is to be relied upon. Besides architecture, sculpture and painting, goldsmithing, and other fine arts were in an advanced stage in Armenia in that period. The author proves amply that this people have been, and continue to be, primarily a productive and creative element wherever fate has cast them. The bibliography in connection with each lecture is brief but choice and reliable. The lectures occupy half of the volume. The other half is given over to a collection of such notices as have appeared in the Roumanian Press in regard to the author and his lectures. In our opinion that part, instead of adding to the dignity and importance of the book, distracts from it. Possibly, the Committee under whose auspices the book was published, imposed upon the author to incorporate that material in it for no practical reason that is evident to us, as most of it is in Roumanian and unintelligible to the French-speaking public.

A. A. BEDIKIAN

Recherches sur le Commerce Génois dans la Mer Noire au XIII^e Siècle.
Par G. I. Bratianu. Paris: Paul Geuthner, 1929, pp. 371, pls. 5, m. 1.

Dr. Bratianu gives a survey of the history of trade in the Black Sea. He then takes up the commercial expansion of Genoa, its rivalry with Venice, the developments of its trade in the Byzantine Empire, and especially in Crimea. This volume will be of great importance for a study of Near Eastern conditions in medieval times. Some documents are given in the appendix and there are very full indices of geographical names and personal names. The work is thorough, and well informed basis of first hand knowledge, and carefully written.

JOHN A. MAYNARD

Kautaliya-Studien II. Altindisches Privatrecht bei Megasthenes und Kautaliya. Von Bernhard Breloer. Bonn: Schroeder, 1928, pp. 195. RM. 10.

This second instalment of Kautaliya-Studien is a comparison of legal data. In Kautaliya compared especially to Megasthenes, there is a very thorough comparison of the status of the slave in classical antiquity, and in India. This book is a remarkable study of early Indian law, and is a basic value in the historical study of law.

J. A. M.

Kalidasa le Raghuvaṃṣa (La lignée des fils du soleil). Traduit du Sanscrit. Par Louis Renou. Paris: Paul Geuthner, 1929, pp. 232. Frs. 30.

The subject of the "Raghuvaṃṣa" is one of the Rama myths well-known in India. Mr. Renou gives a close translation of this Sanscrit poem, which has all the color of the original. Since it belongs to a glorious period of Sanscrit literature, it deserves to be widely known.

J. A. M.

Buddhism in India, Ceylon, China and Japan. A Reading Guide. By Clarence H. Hamilton. Chicago: University of Chicago Press, 1931, pp. 107. \$1.00.

This little volume is an excellent syllabus of Buddhism. The author has had the advantage of being a professor of philosophy in the University of Nanking for 13 years and acquired, therefore, a more evenly balanced point of view on the relationship between Hinayana and Mahayana than is common among English writers on the subject of Buddhism. The bibliography is excellent, although one misses in the syllabus references to Neo-Buddhism. Perhaps Dr. Hamilton believed that European and American Neo-Buddhists are not really Buddhists at all, and we are not going to quarrel with him on that account.

J. A. M.

Der Mahayana-Buddhismus. Von M. Winternitz. Tübingen: Mohr, 1930, pp. 88. RM. 4.

This is an interesting section of the Religionsgeschichtliches Lesebuch in the second edition, and has a comprehensive survey of the teaching of the Great Vehicle. There is, as usual, a good index.

J. A. M.

Le Bayon d'Angkor et l'Évolution de l'Art Khmer. Par P. Stern. Paris: Paul Geuthner, 1927, pp. 229-231, pls. 22.

Mr. Stern distinguished two great periods in Khmer art, and in a position to the view either to accept it, he maintains that Bayon of Angkor does not belong to Yaçovarman (*circa* 900) but to Suryavarman (1002-1049) in whose reign Buddhist influence was far stronger. The oldest monument in Angkor really goes back to Yaçovarman or his successor. As for the monuments of Angkor Vat, they belong to the second part of the second period. The basis of the argument of Mr. Stern is largely the evolution of style, both in architecture and in ornament.

His theory explains many difficulties in the chronology either to accept it. What is very interesting is that Khmer Buddhism of the 11th century is clearly syncretist, combining a form of the Mahayana with the older state of religion which was Devaraja, in itself a combination of Caivism and Royal Linga-Worship.

Mr. Stern announces another book on the subject. Like this one, it will no doubt be interesting not only from the point of view of historical art, but also as a help to our understanding of one more complex form of the Great Vehicle.

JOHN A. MAYNARD

Lord Arishtanemi. By Harisatya Bhattacharyya. Delhi: Jain Mittra Mandal, 1929, pp. 90.

This is an interesting and well written story of the life of Neminatha. It is closely connected with the legends, or it may be said the history of Krishna. Neminatha is the most eminent of the Tirthankaras. His history was well told by Mr. Bhattacharyya, and gives a good understanding of Jainism.

J. A. M.

Le Premier Voyage de « L'Amphitrite » en Chine. Par Paul Pelliot. Paris: Paul Geuthner, 1930, pp. 78. Frs. 30.

A reprint from the "Journal des Savants" giving the story of the voyage of the first French ship going from La Rochelle to China, in 1698, and again in 1701, to bring supplies to the Jesuit missions there.

J. A. M.

Esquisse d'une Histoire de la Langue sanscrite. Par J. Mansion. Paris: Paul Geuthner, 1931, pp. 188. Frs. 50.

Études d'Éthiopien méridional. Par Marcel Cohen. Paris: Paul Geuthner 1931, pp. 416. Frs. 100.

A most important study of certain Ethiopian dialects, and especially those of the Gouraque and the Harari, with the publication of several documents of the fifteenth century.

Questions de Cosmogonie et de Cosmologie mazdéennes. Par H. S. Nyberg. Paris: Paul Geuthner, 1929, pp. 193-310 (Extrait du JA 1929). Frs. 25.

Le Problème des Wakfs en Égypte. Par A. Sékaly. Paris: Paul Geuthner, 1929, pp. 659 (Extrait de la Revue des Études Islamiques 1929). Frs. 60.

Les Zaouias marocaines et le Makhzen. Par Paul Marty. Paris: Paul Geuthner, 1929 (Extrait de la Revue des Études Islamiques 1929). Frs. 8.

Code Civil de la République de Chine. Traduits par Ho Tchong-chan. Paris: Recueil Sirey, 1930, pp. 194.

A most instructive preface is written by President Hu Han Min of the Legislative Yuan.

Clavis Cuneorum sive Lexicon Signorum Assyriorum. Lieferung Compositum a G. Howardy. London: Humphrey Milford, 1930. 5/- net.

This useful sign-list continues as originally planned. It already has proved its usefulness, and we await its completion with much interest.

Preliminary Report upon the Excavations at Tel Umar, Iraq. Conducted by the University of Michigan and the Toledo Museum of Art, Leroy Waterman, Director. Ann Arbor: University of Michigan Press, 1931, pp. 62 + XIII pls. \$1.50.

Bibliothèque de Manuscrits Paul Sbath. Catalogue, Tomes I-II. Cairo: H. Friedrich & Co., 1928.

The catalogue contains a brief description of 1125 manuscripts in the library of Paul Sbath.

Ar-Raoudat at-Tibbiyya par Ubaid-Allah Ben Gibraïl Ben Bakhtichow. Texte arabe, publié pour la première fois d'après trois manuscrits conservés dans la Bibliothèque des manuscrits Père Paul Sbath, avec une introduction des notes et index. Par le P. Paul Sbath. Cairo: H. Friedrich & Co., 1927.

Traité sur l'Âme par Bar-Hebraeus. Par le P. Paul Sbath. Cairo: H. Friedrich & Co., 1928.

Vingt Traités philosophiques et apologétiques d'Auteurs arabe chrétiens du IX^e au XIV^e siècle. Par Paul Sbath. Cairo: H. Friedrich & Co., 1929.

Mallia, Écritures minoennes. Par F. Chapouthier. Paris: Paul Geuthner, 1930, pp. 99, pls. VIII. Frcs. 80.

Among other things this book contains an interesting discussion of the origin of the Alphabet. Instructive comparisons are also made with Egyptian writing.

Additional Notes on "Beena Marriage (Matriarchat) in Ancient Israel." By J. Morgenstern. Sonderabdruck aus der ZATW 1930.

Les quatre Campagnes de Fouilles de M. Pierre Montet à Byblos. Par René Dussand. Paris: Paul Geuthner, 1930, pp. 164-187 (Extrait de la Revue Syria). Frcs. 15.

Nouvelle Inscription découverte à Byblos. Par Maurice Dunand. Paris: Paul Geuthner, 1930, pp. 1-10 (Extrait de la Revue Syria). Frcs. 7.50.

An interesting account of the ancient undecipherable inscription recently found in Syria.

Die Grundlagen der ägyptischen Arithmetik. Von O. Neugebauer. Bemerkungen zu einem Buche dieses Titels von Dr. K. Vogel. Sonderabdruck aus 13. Band, 1. Heft, *Archiv für Geschichte der Mathematik*.

